

November 11  
1937

# Millennial Star



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## **Wycliffe Translating the Bible**

*The man who translated the Bible into English.*

(See pages 721 and 735)

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## JOSEPH SMITH—AN AMERICAN PROPHET

By John Henry Evans

Published recently by The Macmillian Company, the first edition of Mr. Evans' book, selling at 18 shillings, was soon exhausted as a result of the interest shown by the literary circles of America. As this extraordinary volume is now in the second edition, the publishers have been able to offer it at the present low price.

In fascinating style the author presents the available facts in the life of Joseph Smith which are as exciting as, and stranger than fiction. This work truly gives remarkable and scientific treatment to the man who is looked upon by men and women in thirty nations to-day as a greater leader than Moses and a greater prophet than Isaiah; whose birthplace already is marked by a granite shaft which pierces the sky in the New England State, Vermont; and whose disciples now number close to a million . . . . .

11/-

## BRIGHAM YOUNG

By Susa Young Gates

The authoress, a daughter of Brigham Young, tells of his lowly birth and how he came to attach himself to the Mormon prophet, Joseph Smith, ultimately to become a leader of the Mormons.

Mrs. Gates also relates that daring exodus of the Saints across the desert to found a new state in the mountain wilderness of Western America. Her account of the hard, bitter struggles of those Pioneer days makes thrilling reading. There were the climatic conditions to overcome; warlike Indians to subdue; and the wrath of the authorities at Washington to appease. Brigham Young's iron will found these and many other obstacles and welded his converts into a national community, founding cities, prosperous settlements, schools, colleges, meeting-places and temples . . . . .

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# THE LATTER-DAY SAINTS' MILLENNIAL STAR

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*For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth.*

*Romans 1: 16*

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## THIS WEEK'S COVER—

An impressive painting of John Wycliffe translating the Bible into English is shown on the cover of this week's *Star*. Born in 1324, Wycliffe is known among historians as "the morning star of the Reformation," for besides being the first to translate the scriptures into his native language, he was one of the first to advocate church reform.

Latter-day Saints believe that the early day reformers and the Reformation which they brought about were part of the great Plan which finally made possible the Restoration of the Gospel in the latter days.



## WHY BUILD TEMPLES ?

By ELDER JAMES M. KIRKHAM

*Former President, East Central States Mission.*

**W**HY do Latter-day Saints build temples? and to what use do they put them?

Acts 3: 19-21 says that there is to be a "Time of Restitution of all things whatsoever God hath spoken by the mouth of his holy prophets since the world began."

Temples were among the outstanding institutions of ancient Israel. The tabernacle in the wilderness was in effect a portable temple. This tabernacle was succeeded by a permanent temple built by Solomon, and after his temple was destroyed, it was rebuilt by others.

The temple was the centre of worship among the ancient Israelites. It was the place to which the prophets went and where they met; it was the sanctuary of the high priests.



Salt Lake Temple

Now since the temple was such a prominent and important feature of the Gospel of ancient times, and since there is to be a restitution of all things, then, according to this prophecy, temples must be restored. Not temples for ordinary meetings or assemblies, for such was not the purpose of the temples of old, but temples for the performance of the

more sacred rites of the Gospel of Christ.

So far as I have been able to learn, there are no other religious denominations that build temples for the same definite and specific purpose. We, as other churches, have our chapels, meeting houses and tabernacles, which are used for religious services, but in no sense do these buildings take the place of the temples. The Latter-day Saints have a very definite reason for building their temples. They are not built as show places or monuments.

Nearly all Latter-day temples have been built at great sacrifice by the members of the Church, who have even denied themselves food and many comforts in order to erect them.

The reason for all of this zeal and sacrifice is that we believe in a salvation for our dead. We go so far as to believe that we, without our dead, cannot be made perfect, and that their salvation is intimately bound up with our own. We believe that in the hereafter families will be united in a great patriarchal family organization, faithful fathers continuing to preside here over their posterity and children revering and obey-

ing their parents.

We believe in a universal salvation through the atonement of Jesus Christ. At the same time we believe that only by obedience to the laws and ordinances of the Gospel can a person be saved and exalted.

We believe that every person must have faith in God, must repent of his sins and mistakes, that every person who has lived to the age of accountability must be baptized and receive the gift of the Holy Ghost by the laying on of hands by one having authority to administer in these ordinances, in order to attain to salvation. Accepting this to be true, the question arises, What about the dead who did not have the privilege or opportunity to comply with these laws? Our answer is: Or-

dinances for the dead can be administered in the temples, where living representatives act as proxy for their dead relatives, and are baptized for them by those having the power and authority, the Priesthood of God, to do this work.

Taking the Bible as our guide, and also modern revelation, which gives us still more definite information on this subject, we claim that there is an interim between death and the resurrection, and during this time the spirit of the dead goes to a temporary abode. In this spirit prison, according to the Bible, an opportunity is given them to hear the Gospel plan, for Christ Himself went and preached to those in

that spirit realm, those that were dead, "that they might be judged according to men in the flesh, but live according to God in the spirit." (1 Peter 4: 6)

Paul was just as explicit when he said, "Else what shall they do which are baptized for the dead, if the dead rise not at all? Why are they then baptized for the dead?"

Believing that there is hope beyond, and that we cannot be made perfect without our dead, is it any wonder that the Latter-day Saints work so zealously seeking their dead and then go to the temples to be baptized and endowed for them?

When this work is done, the dead are free to accept or reject it. However, we feel sure that a large proportion of them will accept it when these principles are explained to and understood by them in the spirit world. Thus we hold the key to their prison door. It is our opportunity and privilege to set

### Genealogical Director

In Britain to gather genealogical material, Elder Kirkham is a director of the Genealogical Society of Utah, and was recently released as President of the East Central States Mission, a position he had held for three and a half years. Three of Elder Kirkham's sons have served on missions to Great Britain.



His grandparents were early converts to the Church in England, and it is the genealogy records of them and their progenitors that he has come to seek.

It was 43 years ago, on November 13th, 1894, that the Genealogical Society of Utah was organized. Its scope is world-wide, as evidenced by the Church's activity in genealogy.

the captive free by means of these temple ordinances.

Now I would like to refer you to the last two verses of the Old Testament. In the 4th Chapter of Malachi, it reads: "Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord: And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse." The Latter-day Saints believe this prophecy is being literally fulfilled. For the first part of it, we ask you to accept of our testimony that Elijah did come in the Kirtland Temple to Joseph Smith, and as proof that this actually did occur, we submit the evidence of how all over the world the hearts of the children have turned to their fathers and genealogical research has increased from that time to the present.

It was on April 3rd, 1836, when Elijah came. At that time few, if any, genealogical societies were in existence. It is true that before this date many genealogical records had been preserved, but the spirit or desire for ancestral research was not actively aroused.

About one year after Elijah came, the lawmakers of England were inspired to pass an act providing that a record be kept of all births, deaths and marriages. The act further provided that these records be maintained in the Registry Office in Somerset House, London.

**T**here are now numerous other genealogical storehouses in Britain, including the British Museum, Guildhall, Public Record Office, and Herald's College in London, the Public Record Office, Trinity College, and Ulster King of Arms Office in Ireland, and the Register House in Edinburgh.

Soon after Elijah's coming there was organized the now great New England Historical Genealogical Society; and many similar organizations followed. To-day we have scores of them and nearly every large library has a genealogical department.

In all of this the Latter-day Saints see the spirit of God influencing the hearts of men, inspiring them to prepare their family histories.

There is a general movement to conserve and make available records that are helpful in tracing our progenitors. As an illustration along this line, in all the 110 counties of Tennessee from three to five WPA workers have for months been copying the wills, deeds, marriage bonds of each county so as to make them available to the public at Nashville, Tennessee.

In other countries similar work is being done. Parish records are being copied and printed. You can easily understand what it means to one of German descent in tracing his pedigree, to know that all Germans are now required to prove their ancestry for four generations, and registers of German parishes are being copied and placed in a central archive. And in many other countries, thousands of helps are now available to those who are seeking the records of their dead.

All of this great interest in genealogy is an evidence that the hearts of the children are turning to their fathers, and proves that Elijah did come and that his mission is being fulfilled.

Believing as we do that the worth of souls is great in the  
(Continued on page 732)

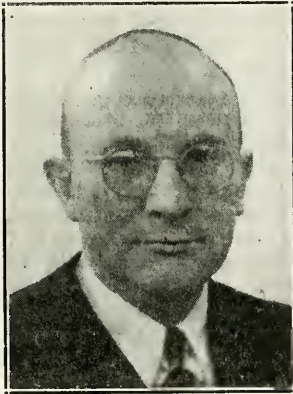


## A LAW WITH A PROMISE

By PRESIDENT GUSTIVE O. LARSON

*of the Swedish Mission.*

**T**HE Lord has said "I the Lord am bound when ye do what I say but when ye do not what I say ye have no promise." This is a covenant which holds true both in temporal and spiritual things. "Man is that he might have joy" is an enlightening flash from Mormon philosophy. The Lord marks out the path which leads to the fullest realization of this joy or happiness. If man follows the path, the rewards are his, but if he fails to keep to the path he will miss them. God will not intervene to coerce the straying soul to keep the trail, but the way is always open for his return through the gates of repentance. No man can charge God with failure to keep His promise if he lives within the conditions of the promise. The



Gustive O. Larson

Lord puts it this way, "I command and a man obeys not, I revoke and they receive not the blessing, then they say in their hearts, this is not the work of the Lord for his promises are not fulfilled. But woe unto such for their reward lurketh beneath and not from above."

The payment of tithing is a law with a promise. It is a method of providing operating funds for the Church. The rewards of payment are inherent in Church fellowship. Temporal institutions such as the State, the schools, clubs, etc., all exist for the benefit of their individual members. But to function properly these institutions must have means to operate. So each member is called upon to sacrifice a little of

his individual means in order that the institution may function for the good of all. Thus each receives the benefits of the organization because each pays his share of the costs of operation. Members who do not pay, ultimately do not share its benefits. Our common expression is, "He who would dance must pay the fiddler."

Now a church is an institution devoted to human welfare. It is God's organization for bringing about man's spiritual and temporal salvation. It is the institution set up to keep man on the trail which leads to God and joy and happiness. No institution compares in importance with that one whose mission it is to establish the kingdom of God.

But our heavenly Father works through human beings in His plan to bring about their own salvation. The Church is a human institution, as well as divine, and as such requires means to operate. It functions, as other institutions do, through various avenues which require finance. All its activi-

*(Continued on page 733)*

## OUR DUTY TO GOD AND COUNTRY

*By Elder A. Z. Richards, Jr.*

**T**HE teachings of the Church of Jesus Christ of Latter-day Saints respecting the duties which its members have in obeying the laws of the land wherein they live are probably more comprehensive and definite than are those of any other Christian sect. Joseph Smith, during the early days of the Church, recognized that a properly functioning government safeguards human rights so that its citizens may enjoy protection and freedom to live normal and wholesome lives. It is obvious that no government can properly fulfil its purpose without the co-operation of its citizens. For this reason, a reason founded upon the teachings of God to ancient Israel, the Latter-day Saints consider patriotism a fundamental principle of their religion.

An examination of their doctrines shows clearly their convictions on this subject. One of the thirteen Articles of Faith, which date from March 1st, 1841, says:

We believe in being subject to kings, presidents, rulers, and magistrates, in obeying, honouring, and sustaining the law.

Obedience is not only one of the first principles of heaven, but it is also one of the most necessary principles of earthly well being. This belief includes obedience to God's will, to civil governments, to the rules of society, and to all authorities as long as they hold their positions in accordance with recognized law.

There is probably no more proper summary of the actual beliefs of members of the Church regarding their relation to the state, and the

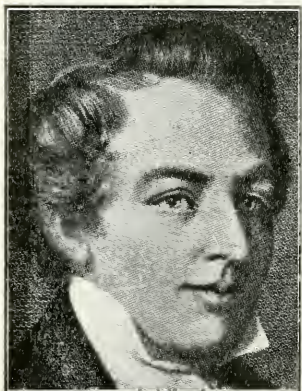
respect due to the laws of their land, than the official declaration of belief which was issued by the Prophet Joseph Smith, and which appears in the 134th Section of the Doctrine and Covenants—one of the standard works of the Church. It reads as follows:

We believe that governments were instituted of God for the benefit of man; and that he holds men accountable for their acts in relation to them, both in making laws and administering them, for the good and safety of society.

We believe that no government can exist in peace, except such laws are framed and held inviolate as will secure to each individual the free exercise of conscience, the right and control of property, and the protection of life.

We believe that all governments necessarily require civil officers and magistrates to enforce the laws of the same; and that such as will administer the law in equity and justice should be sought for and upheld by the voice of the people if a republic, or the will of the sovereign.

We believe that religion is instituted of God; and that men are amenable to him, and to him only, for the exercise of it, unless their religious opinions prompt them to infringe upon the rights and liberties of others;



**Joseph Smith**



but we do not believe that human law has a right to interfere in prescribing rules of worship to bind the consciences of men, nor dictate forms for public or private devotion; that the civil magistrate should restrain crime, but never control conscience; should punish guilt, but never suppress the freedom of the soul.

We believe that all men are bound to sustain and uphold the respective governments in which they reside, while protected in their inherent and inalienable rights by the laws of such governments. . . .

We believe that all religious societies have a right to deal with their members for disorderly conduct, according to the rules and regulations of such societies; provided that such dealings be for fellowship and good standing; but we do not believe that any religious society has authority to try men on the right of property or life, to take from them this world's goods, or to put them in jeopardy of either life or limb, or to inflict any physical punishment upon them. They can only excommunicate them from their society, and withdraw from them their fellowship. . . .

We believe it just to preach the Gospel to the nations of the earth, and warn the righteous to save themselves from the corruption of the world.

**W**ith this as a guide, Latter-day Saints are encouraged to be good citizens, and the Church uses its influence in promoting loyalty to the laws of the land. Members of the Church and missionaries often are asked this question: "Which authority would you obey, in case of a conflict between the requirements made by the revealed word of God, and those imposed by the secular law?" In this day of freedom and enlightenment there is small cause for such a controversy, but nevertheless the Saints would demonstrate their obedience to the laws of the land. In the event of such laws being unjust, and the Saints being prevented from doing the work appointed them of God, they are then not to be held accountable for failure to act under the higher law. The word of the Lord is explicit in the duty of His people in such a case:

Verily, verily, I say unto you, that when I give a commandment to any of the sons of men to do a work unto my name, and those sons of men go with all their might and with all they have to perform that work, and cease not their diligence, and their enemies come upon them and hinder them from performing that work, behold, it behooveth me to require that work no more at the hands of those sons of men, but to accept of their offerings. And the iniquity and transgression of my holy laws and commandments I will visit upon the heads of those who hindered my work, unto the third and fourth generation, so long as they repent not, and hate me, saith the Lord God.—D. and C. 124: 49-50.

In whatever part of the world members of the Church reside, they always try to sustain the laws of the government under which they live, their belief being that "he that keepeth the laws of God hath no need to break the laws of the land."

As patriotism oftentimes concerns war, the attitude of the Latter-day Saints towards war is given here in general, in the words of Joseph F. Smith, sixth President of the Church, spoken in 1914: "Peace on earth, and good will toward men is our slogan. That is our principle. That is the principle of the Gospel of Jesus Christ. And while I think it is wrong, to force war upon any nation, or upon any people, I believe it is righteous and just for every people to defend their own lives and their own liberties, and their own home, with the last drop of their blood."

"The-peace-on-earth-and-good-will-toward-men" attitude of the people was well illustrated in the treatment of the Red Indians of America in early days. Instead of antagonizing and fighting them, as was done in many pioneering colonies,

*(Continued on page 732)*

## THE LATTER-DAY SAINTS' MILLENNIAL STAR

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THURSDAY, NOVEMBER 11, 1937

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### EDITORIAL

#### AFTER DEATH, WHAT?

This question has challenged the thought of man through the ages. In the long ago the Man of Patience proposed the question and it has found place among the queries of human-kind almost from the beginning. "If a man die, shall he live again?"

But even older than the question, is the affirmative answer written into the very soul of man. Though doubts arise, born of the lack of knowledge and inspired by the Prince of Evil, yet there is in the very being of man that which tells him that life goes on. In Brahmanism, Buddhism, Mohammedism and other so-called pagan philosophies we find a settled belief in the continuity of life in some form after death. The spirit of the American Indian goes, so he hopes, to the happy hunting ground; that of the Jew and Christian to heaven, or, unfortunately, to some other place.

And so it seems to be common to man in general, with exceptions in individuals and minor schools of thought, to look forward to *something* after death. The fact of life *before* mortal birth is probably not so commonly thought of and accepted by man, and yet if we conceive of life as having no end, we can scarcely attribute to it a beginning.

It was said to Adam in the Garden of Eden, "In the day that thou eatest thereof thou shalt surely die" (spiritually), but that mandate did not by any means contemplate an extinction or obliteration of spirit life.

Longfellow gives the assurance that "Dust thou art, to dust returnest, Was not spoken of the soul." The Apostle Paul tells us that in this phase of life, we walk by faith and not by sight. Here we see through a glass darkly. From a poet of our day we learn that "For a wise and glorious purpose Thou hast placed me here on earth, And withheld the recollection of my former friends and birth." But at times the Master of Life has lifted the veil and let the light shine through and make plain the way. Job the poet and prophet exclaimed: "Though after my skin worms destroy this body, yet in my flesh shall I see God."

Latter-day Saints are thankful for the understanding they have of life and its meaning. In the light of that understand-

ing, life loses much of its mystery.

As spirit children of God the Father, we lived with Him in the realms of glory before this earth was formed. Then at an attained stage of our development, this earth was made as a proving ground for us. In contemplation of the event, God said to them about Him:

We will go down, for there is space there, and we will take of these materials, and we will make an earth whereon these may dwell;

And we will prove them herewith, to see if they will do all things whatsoever the Lord their God shall command them;

And they who keep their first estate shall be added upon; and they who keep not their first estate shall not have glory in the same kingdom with those who keep their first estate; and they who keep their second estate shall have glory added upon their heads for ever and ever.

Man, then, consists of an eternal spirit united with or dwelling in a house of clay. With the coming of that which we call

**The Eternal Spirit of Man** death, the spirit, which never dies, simply withdraws and the house is left vacant. Unoccupied, the house or tabernacle disintegrates, goes back to dust; but the spirit, "back to God who gave it."

That there will be a reuniting of spirit and body, we are assured by all the promises and evidences of the resurrection brought about by the atonement of our Lord.

But the spirit never dies. Jesus declared "I am the resurrection, and the life; he that believeth in me, though he were dead, yet shall he live; And whosoever liveth and believeth in me shall never die." To the thief on the cross He gave the promise that they should be together in paradise.

Peter, whom Jesus chose as chief of His apostles, declares (I Peter 3: 18-20; 4: 6) that while His body lay in the tomb the

**The Spirits In Prison** Master went and preached to the spirits in prison who were yet suffering the effects of their disobedience to the teachings of Noah and the other prophets. It stands to reason that these spirits were conscious, individual entities with power and privilege of choice and action, or why should the Master preach to them?

One hundred years before the bands of death were broken, a prophet of God in the western world taught the reality of life after death and before the resurrection. During this time the spirit still lives. When he leaves the body he returns to the spirit world, where he is assigned an abode and activity in conditions commensurate with his worthiness as shown in life before and after mortal birth. Temporary judgment is passed upon him and in joy or sorrow according to merit, he awaits the resurrection and final judgment to follow. We commend to all the study of the teachings of the Prophet Alma, Chapters 40, 41, 42 in the Book of Mormon.

Life is eternal. It has four phases—an ante-mortal state, before physical birth; the state of mortality in which we now live; a spiritual state, wherein the spirit again lives without the body which has "returned to dust"; and the resurrected state when spirit and body are brought again together in an eternal union never more to be broken. In all of the four stages there is intelligence and conscious activity—the right to choose and the consequences of that choice.

That which men call death is but a change in conditions of life; but life goes on forever.—EZRA L. MARLER



## A SHINING LIGHT BEFORE NATIONS

By Elder Arthur C. Porter

High sacrifice, and labour without pause  
Even to the death:—else wherefore would the eye  
Of man converse with immortality?—Wordsworth

**T**HE Gospel of love as taught by the Master calls for self-sacrifice and co-operation. In order to love our neighbours as ourselves we must ever be ready to suppress our own personal interests for the good of the community or society. Ancient Israel knew this principle and it was personified in the life and teachings of the Saviour. His disciples reached such a state of perfection by eliminating all greed and selfishness they "had all things common; and sold their possessions and goods, and parted them to all men, as every man had need." When the Church was first organized on the Western hemisphere, the Nephites and Lamanites observed a similar order. Likewise early members of the restored Church practised this plan and thus completely provided for the poor and needy within their midst.

In this same spirit of unselfish co-operation the Church of Jesus Christ of Latter-day Saints is looking after its members to-day, by its Church Security Programme. The system has been in operation for more than a year and has proven successful. As a solution to the unemployment problem it has attracted world attention and received much publicity from the national and international press.

In one of a recent series of editorials, entitled "The Mormons Show The Way," the *New York Herald Tribune*, one of America's large daily newspapers, said:

Hard-headed realism of the sort that begins to-day to prepare against the depression that will inevitably appear within a few years is to be expected among a people like the Mormons, whose entire history has been one of careful planning, so that in the fat years enough will be at hand to carry through the lean years. . . . Foresight has been bred into the Mormon character, and with it a realization that only by hard work can a man earn his way in life. Because Brigham Young planned wisely he built up a colonial empire in the desert. But because he also taught wisely this empire owes its survival to the active and constant spirit of co-operation on the part of the members of the Church.

The editorial goes on to explain how the system operates to provide work for all the unemployed in the Mormon Church, by voluntary donations and the creation of work projects, and then says:

What has been done in Utah was, of course, made possible through the extensive organization as well as the wise leadership of the Mormon Church. For years the Mormons have had community warehouses in which surplus products could be stored in the good years for use in the bad—or for use by fellow citizens in distress. Hence it was not difficult to increase this service to take care of many thousands on relief by asking all Church members to contribute their mite.

London's *Sunday Times* recently published an article about a special fast day held by members of the Church in Utah. Money equivalent to that which would have ordinarily been spent on food went to build a new warehouse in which to store supplies for winter months, all part of this co-operative plan. Commenting editorially, the *New York Sun*, another large

metropolitan newspaper, said of the same event:

Fellow citizens will not withhold admiration from those members of the Church of Jesus Christ of Latter-day Saints who on Sunday fasted in expectation of forthcoming hard times. They did so to save money for a general fund to provide stores against a future which might find many of them in distress. . . . Sunday's fast was an acknowledgment of community responsibility toward those who may need assistance. . . . It seems old-fashioned in these happy-go-lucky days of governmental paternalism—as old-fashioned, for instance, as self-reliance and fortitude and faith and industry and thrift.

America's oldest weekly magazine, *The Saturday Evening Post*, carried an article in a recent issue, by Charles Morrow Wilson, entitled "Pioneers, 1937." It depicts the pioneering enterprises of the Church in the operation of the Security Programme. Excerpts read as follows:

Instead of being a new deal, church security is a deliberate return to a gospel of pioneering days and ways, a gospel old as the Church itself. For, "the aim of the Church is to help the people to help themselves . . . to set up a system whereby evils of the dole will be abolished, and where independence, thrift, industry and self-respect can again be established among our people. Work is to be reenthroned as the ruling principle of the lives of our church membership."

The author made special note of a typical instance of cooperation, showing how the plan is operating

Last year a farmer in the lower Cache Valley (Utah) had an enormous cherry crop. He sold the first harvest while the market was strong. When the market began to weaken, he contributed the re-

mainder of the crop—about three tons—to the local storehouse. Women of the ward rallied for a canning bee and put the entire three tons of cherries into tins.

It happens that the new Mormon pioneer community near Calgary, Alberta (Canada), located in a great cattle country where fruits cannot be grown, has a great oversupply of beef and a perpetual undersupply of fruits. So a warehouse trade was effected—canned beef for canned cherries. The Canadian government made special provision for free admission of the exchange. Railroads reduced freight on the barter goods to half.

After making a careful study of the Church and its people the writer said:

There is the statistical truth that Mormon population now has the lowest death rate of any group in the United States, one of the highest birth rates among all Caucasian peoples, a life span longer than average. Among Mormons the proportion of college graduates and professional degrees likewise sets an all-American high for any similar group. The average holding of wealth is, perhaps, the highest of any comparable church membership.

Financially, the Church is strong and free of debt. Tithe revenues are highly reliable. There is no salaried ministry.

Still more pertinent to the new challenge of economic insecurity is the fact that the Church of Jesus Christ of Latter-day Saints has an organization founded to suit temporal as well as spiritual needs.

In the sermon on the mount Christ called upon His disciples



**The Security Programme In Action**

*Women workers canning fruit.*

to "let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." By their unselfish service, members of the Church are to-day as a shining light before the nations. The Church is demonstrating that by applying the principles of the Gospel the world can be cured of its social ills.

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### OUR DUTY TO GOD AND COUNTRY

*(Concluded from page 727)*

the Mormons befriended the Redman, and whenever it was feasible, fed them almost as if they had been members of the colony.

The Mormon Pioneers were accused by their enemies as being unpatriotic when they went into the western wilderness to get away from the severe persecution to which the Church was subjected in its early years. I am satisfied that the following words by the eminent historian, Bancroft, answer that false claim:

It is not true that the Mormons are not good citizens, law abiding and patriotic. Even when hunted down and robbed and butchered by the enemies of their faith, they have not retaliated. . . . When deprived of those sacred rights given to them in common with all American citizens, when disenfranchised, their homes broken up, their families scattered, the husband and father seized, fined, and imprisoned, they have not defended themselves by violence, but have left their cause to God and their country.

Without multiplying examples that show the attitude of the Latter-day Saints toward governments, it will suffice to say that the fundamental philosophy of this people is such that they cannot maintain good standing in the Church and be other than loyal to the country in which they reside. Similar loyalty is the crying need in the world to-day; loyalty not alone to country, but loyalty to friends, to the home, to personal integrity, and to God.

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### WHY BUILD TEMPLES ?

*(Concluded from page 724)*

sight of the Lord, it can be readily understood why the Latter-day Saints toil and sacrifice to build temples and then administer in them this vicarious work for their dead.

We believe that divine authority has been given us to do this work, to build temples and redeem our dead. Our hearts are made glad because we have the privilege of becoming saviours to our loved ones gone before us by doing this work for them which they cannot do for themselves.

Justice, mercy, reason, and common sense are shown in this wonderful plan for the salvation of those who did not obey in life a law which was not then made known to them.

Sometime during the life of each of us there has come into our souls a feeling that we lived before we came here. The scriptures give evidence that this is true. This mortal life is but a preparation, a schooling for the next. There is a future existence, when we shall meet our Maker face to face, and be judged according to our deeds; and we shall be with our family and friends, providing we are worthy. With what joy and gratitude they will greet us if we have made it possible for



them to obtain eternal happiness.

Let me urge our friends to make a careful study of this subject of salvation for the dead. A prophet of the Lord has said that seeking after our dead is one of our greatest responsibilities in life. With this world wide interest in genealogical research, our members should take advantage of every opportunity and find the records of their dead—their own kindred dead. Seek your dead and you shall find them. There is no time for delay.

As foretold by ancient prophets, we have erected our temples, and are performing in them a labour of love for our departed kindred. For this reason we have sacrificed to build temples, that in them we may administer saving ordinances of the Gospel, not only for the living, but for and in behalf of our loved ones, our ancestors who died without a knowledge of the Gospel so "that we with them" as the Prophet Joseph Smith has said, "may come forth in the first resurrection, and be exalted to thrones of glory with them. And herein is the chain that binds the hearts of the fathers to the children, and the children to the fathers, which fulfils the mission of Elijah."

### A LAW WITH A PROMISE

*(Concluded from page 725)*

ties are for the benefit of the Church membership as a whole and the obligation rests on the membership to pay for them. Other organizations prescribe their own rules for collection of operating funds. But in the Church of Jesus Christ of Latter-day Saints the Lord Himself has given the plan. That plan is through the payment of tithing. One-tenth of each member's income belongs to the Lord for the maintenance and operation of His Church.

The law of tithing applies to every church member and, connected with the obligation, and privilege, to pay, is a promise of blessing. But tithing should not be paid as a bribe to the Lord for blessings. The rewards from tithe paying are the rewards incident to church membership. The tithe payer identifies himself with the Church as an active member who is anxious to do his share in the divine programme. He enjoys the satisfaction of co-operation in a great cause, and of mutual interest in its progress. He shares the benefits of all the agencies of the Church and enjoys them doubly as he realizes he has paid his share toward making them possible. He is knit inseparably with the Church of Jesus Christ of Latter-day Saints.

On the other hand, the member who fails to pay his tithing fails to so identify himself with the Church. He is in it, but not of it, as is the man who shoulders his just obligations. He cannot feel the joy which comes from seeing its progress, for he has had no part in it. He cannot help but realize, as he participates in its activities, that while he dances he has not helped pay the fiddler. Such a member, naturally, is not so closely linked with the Church and hence is the least appreciative of its services and often its severest critic. The non-tithe payer has not earned the reward of spiritual blessings—he has not bound the Lord to keep His promise.

## NEWS OF THE CHURCH IN THE WORLD

**APPOINTED** to preside over the Temple Square Mission in Salt Lake City is President Joseph J. Cannon, recently released as president of the British Mission. Besides his new position, President Cannon is First Assistant General Superintendent of the Young Men's Mutual Improvement Association. Hundreds of thousands of tourists visit the famed Salt Lake Temple Square every year, termed by Carveth Wells, English-born author and explorer, as "America's most fascinating spot."

**SINGING** before the reunion of the British Mission Association recently held in Salt Lake City in connection with the 108th Semi-annual Conference, was the "Millennial Chorus." Elder Bertram T. Willis, former director of the mission organization, is leading the singing group, which is composed of returned British missionaries and members of the original chorus. They are Elders Richard D. Rees, David C. Thomas, John W. Boud, Ralph W. Hardy and Gilbert R.

Langton. The programme, conducted by Elder W. Jay Eldredge, President of the British Mission Association, included a reading by Brother James McQueen, who recently arrived in Salt Lake City from his native Scotland, and a vocal solo by Elder Harry Clark.

**EIGHTY** years of age on October 30th, Elder Don Carlos Clayton was honoured by his friends and relatives in McKinley Ward Chapel, Salt Lake City. Elder Clayton's father, William Clayton, was a native Briton who wrote the immortal Latter-day Saint hymn, *Come, Come, Ye Saints* while crossing the Plains of Western America. His mother, Margaret Moon Clayton, was also a British convert to the Church. For the past seven years Elder Clayton has performed ordinance work in the Salt Lake Temple and has almost three thousand endowments to his credit, besides many other ordinances. He cycles the three miles from his home to the Temple every day.

### HULL DISTRICT CONFERENCE

A crowd of 185 people, more than 100 of whom were non-members of the Church, attended the evening session of Hull District conference, held in Hull Branch Chapel on Sunday, November 7th, with President Hugh B. Brown as principal speaker.

Supervising Elder Leonard L. Moffett conducted the session and was also a speaker at the meeting, along with Elder Kenneth M. Williams.

District President Joseph Walker conducted the afternoon and morning sessions of the conference.

Those speaking in the afternoon included President Hugh B. Brown, Elders Seth H. Young, Daniel Garn Heaton, Charles W. Hailes, and Bryant H. Croft. Elders Howard D. Anderson, Rodney W. Tew, Aldon J. Anderson and A. Burt Keddington and Sisters Florence Malmberg and Elvera Campbell, lady missionaries, spoke at the morning meeting.

Musical numbers included vocal solos by Elder C. Claude Robbins and Mr. Ernest Willis, vocal duets by Elders Clyde L. Barraclough and Frank A. Martin, and selections by the Millennial Chorus.

### LIVERPOOL DISTRICT CONFERENCE NOTICE

Liverpool District conference will convene on Sunday, November 14th, in Liverpool Branch Chapel, 301 Edge Lane, Liverpool, with sessions beginning at 11 a.m., 2.30 p.m., and 6.30 p.m. Principal speaker will be

President Hugh B. Brown.

Sheffield District conference will be held the following week on Sunday, November 21st, at Sheffield Branch Chapel, Lyons Street and Ellesmere Road, Pitsmoor, Sheffield.

## OF CURRENT INTEREST

**PLANS**, are being laid by education authorities to make 1938 a year for Bible study in the schools of Britain. It will be the Fourth Centenary of the State injunction issued in 1538 in the reign of Henry VIII which ruled that a copy of the English Bible should be placed in every parish church of the country, and leaders are using the occasion as an opportunity to stress the study of the Scripture among school children. A syllabus of lessons explaining the history and make-up of the English Bible is being prepared for

use toward the end of the school year.

**HULL** is the foggiest city in Britain, and not London, as is generally supposed. Experts groping over figures for many years past found the distinction belongs to the city on the River Humber, with its average ninety-four foggy mornings a year. Manchester is second on the list and Glasgow third. Greenwich, Croydon, and Kew are well down on the list with comparatively few fogs.

## FROM THE MISSION FIELD

### Appointments—

On Wednesday, November 3rd, Elder S. Bruce Hanks was appointed Mission Recorder and Genealogical Supervisor, and Elder Fred H. Thompson was appointed Assistant Secretary of the British Mission.

### Arrivals and Assignments—

Fifteen new missionaries arrived on board the *s.s. Washington* on Tuesday, October 26th, and were assigned to labour in the British Mission as follows:

Sister Zina Lou Brown (San Francisco, California), daughter of President and Sister Hugh B. Brown, British Mission Office; Elder Aldon J. Anderson (Salt Lake City) Millennial Chorus; Elders Thornton Young Booth (Provo, Utah) and Marvin Floyd Clark (Georgetown, Idaho) Leeds District; Bishop Charles R. Snelgrove (Salt Lake City) and Elder Emmett Lee Brown (Salt Lake City) Birmingham District; Elder Irwin Foster (St. George, Utah) Norwich District; Elder Thomas E. Stolworthy (Idaho Falls, Idaho) Welsh District; Elder Don R. Watkins (Provo, Utah) Bristol District; Elder J. Allen Jensen (Salt Lake City) Nottingham District; Elder Chase Delmor Kearn (Preston, Idaho) Newcastle District; Elders Max Wilburn McKeon (Los Angeles, California), Dean E. Smith (Richmond, Utah) and Byron Allen

Howard (Huntington, Utah) Manchester District; and Elder Albert Lucian Lewis (Douglas, Arizona) Sheffield District.

### Transfers—

The following transfers were made effective on Wednesday, November 3rd:

Elders Jack W. Brailsford and D. Maxwell Butler from Birmingham District to Liverpool District and the Millennial Chorus, respectively; Elders Harold P. Mogerley and Laurel T. Pugmire from the Millennial Chorus to London and Sheffield Districts, respectively; and Elders S. Bruce Hanks and John B. Hoge from London District to the British Mission Office and Birmingham District, respectively.

### Doings in the Districts—

**LEEDS**—Batley Branch conference was held on Sunday, October 24th, under the direction of Branch President Fred Laycock and Sunday School Superintendent John H. Moore. The theme of the conference was "The Truth of the Book of Mormon," and a programme in the form of a pageant was presented. Those taking part were Sisters Lucy Ripley, Kitty Laycock, Marjorie Gregory, Margaret Wardell, and Mavis Van Poucke, and Brothers Fred Laycock, Lawrence Moore, and Leslie Moss. Speakers



at the session included Bishop Henry M. Taggart, supervising elder, District President Herbert Walker, Brothers George H. Smith and Thomas I. Watkins.

**NOTTINGHAM**—A social and tea was conducted by Nottingham Branch Relief Society on Saturday, October 23rd. After the tea games were played and a programme presented which included a one act comedy by Branch members. Visitors from Mansfield Branch and Leicester Branch were in attendance.

**NEWCASTLE**—At a baptismal service held in the Sunderland Branch Chapel on Saturday, October 16th, the following were baptized and confirmed: Hazel Dawn Oates and Doris Wallace, baptized by Elder William J. Telford and confirmed by Supervising Elder Victor Blaine Hart and District President Frederick W. Oates, respectively; and Delsa Ellen Harland and Percy Victor Meale, baptized by Elder Grant E. Blanch and confirmed by Elder Leslie W. Dunn and Brother Stanley Short, respectively.

Leicester Branch M.I.A. held its opening social on Saturday, October 16th. The programme consisted of readings, singing, and games, which were followed by refreshments.

Elder George E. Brown addressed the North Evington Adult School on Sunday, October 24th. His subject was "Contributions of Joseph Smith."

The Mansfield Gleaners Chorus recently presented a concert to the St. Augustine Church Women's Guild. The chorus is directed by Branch President Albert H. Hewerdine, with the assistance of Sister Edith Limb.

**LIVERPOOL**—District President John R. Moore, Supervising Elder J. Glen Burdett, Brothers John Charles Rickard and Joseph Heyes, were speakers at Wigan Branch conference held on Sunday, October 24th. Special music was provided by Brother Richard Tinsley.

Nelson Branch Relief Society sponsored a social on Saturday, October 23rd, in the Branch hall. Sisters Bertha S. Hardacre, president, and Myra Shepherd and Er-

mina Starkie, counsellors, were in charge of the evening's programme, which consisted of a tea, concert by the Ritz Concert Party, and dancing.

**BIRMINGHAM**—Sparkbrook Branch M.I.A. held a Hallowe'en party on Saturday, October 9th. It was under the direction of Y.M.M.I.A. President Frederick Webb, assisted by Brother William St. John Yates and Elder Marvin J. Ashton. The programme included numbers by Sister Nancy Dance and Mr. John Griffiths, Hallowe'en games and a children's fancy dress parade. Sparkbrook Relief Society sponsored a social on Monday, October 11th. The evening's entertainment included solos by Brother Frederick Webb and Sister Jessie Yates, original recitations by Sister Nancy Evans, games and refreshments.

A Hallowe'en party and farewell social for Supervising Elder Karl F. Foster was held at Handsworth Branch Chapel on Thursday, October 27th. An interesting programme was arranged by Sisters Winifred Stokes, Gwen Jevons and Brother George Makin, and refreshments were served by members of the Y.W.M.I.A. Winners of the table tennis tournament were announced, with Brother Alvin Joseph winning the men's silver cup and Sister Mary Joseph the women's compact, for first places in the two divisions. The evening was under the direction of Elder Burton S. Miller, Brother Alvin Joseph and Sisters Dora Green and Maisie Smith. Over 115 people were in attendance, half of whom were non-members.

A Primary Class was organized at Staffordshire Branch on Thursday, October 14th, under the direction of Sisters Harriet Chamberlain and Doris Pratt, lady missionaries. Primary Mother is Sister Alice L. Goodman, with Sister Evelyn Parrott as first assistant.

A farewell social was held by members of Nuneaton Branch in the Masonic Hall on Monday, October 18th, for Sister M. Horne Niel, who is leaving for Malta. After a supper, prepared by the Relief Society, Sister Niel was presented with a fountain pen and compact, and the remainder of the evening was spent playing games.

## LATTER-DAY SAINT MEETING PLACES IN BRITAIN

- Aberdeen:**  
Corn Exchange,  
Hadden Street,  
Off Market Street.
- Accrington:**  
L. D. S. Hall,  
Over 9, Church St.
- Airdrie:**  
L. D. S. Hall,  
40, Hallcraig Street.
- Barnsley:**  
Arcade Buildings.
- Batley:**  
L. D. S. Hall,  
13, Wellington Street.
- Belfast:**  
Arcade Buildings,  
122, Upper North St.
- Birmingham:**  
L. D. S. Chapel,  
23, Booth Street.  
Handsworth.  
Council Schools,  
Stratford Road,  
Sparkbrook.
- Blackburn:**  
L. D. S. Hall,  
St. Peter's Street.
- Bolton:**  
Corporation  
Chambers.
- Bradford:**  
L. D. S. Chapel,  
Woodlands Street,  
Off City Road.
- Brighton:**  
105, Queen's Road.
- Bristol:**  
Hannah More Hall,  
45, Park St., Clifton.
- Burnley:**  
L. D. S. Chapel,  
1, Liverpool Road,  
Rosegrove.
- Cardiff:**  
Enquire:  
98, Albany Road.
- Clayton:**  
Central Hall.
- Derby:**  
Unity Hall.
- Doncaster:**  
L. D. S. Hall,  
Trafford Street
- Dublin:**  
L. D. S. Hall,  
8, Merrion Row.
- Eastwood:**  
Library, Church St.
- Edinburgh:**  
Ruskin House,  
15, Windsor Street.
- Gainsborough:**  
L. D. S. Hall,  
Curtis Yard.
- Gateshead:**  
Westfield Hall,  
Westfield Terrace.
- Glasgow:**  
L. D. S. Hall,  
4, Nelson Street.
- Gravesend:**  
Freeborn Hall,  
Peacock Street.
- Great Yarmouth:**  
L. D. S. Hall  
66a, South Quay.
- Grimsby:**  
Thrift Hall,  
Pasture Street.
- Halifax:**  
L. D. S. Hall,  
35, Brinton Terrace,  
Off Hansen Lane.
- Hexham:**  
Deseret,  
Alexandra Terrace.
- Hucknall:**  
Byron Buildings.
- Hull:**  
L. D. S. Chapel,  
Wellington Lane, and  
Berkeley Street.
- Hyde:**  
L. D. S. Hall,  
Reynold Street.
- Kidderminster:**  
L. D. S. Chapel,  
Park Street.
- Leeds:**  
L. D. S. Hall,  
5, Westfield Road.
- Leicester:**  
All Saints' Open,  
Great Central Street.
- Letchworth:**  
Vasanta Hall,  
Gernon Walk.
- Liverpool:**  
L. D. S. Chapel,  
301, Edge Lane.
- London:**  
L. D. S. Chapel,  
59, Clissold Rd., N.16.  
Ravenslea,  
149, Nightingale Lane,  
S.W.12.  
22, Doggett Road,  
S.E.6.
- Loughborough:**  
Adult School.
- Lowestoft:**  
L. D. S. Hall,  
20, Clapham Road.
- Luton:**  
Dallow Road Hall,  
Corner of Dallow and  
Naseby Roads.
- Mansfield:**  
39a, Albert Street.
- Manchester:**  
L. D. S. Hall,  
88, Clarendon Road.
- Merthyr Tydfil:**  
L. D. S. Chapel,  
Penyard Road.
- Middlesbrough:**  
L. D. S. Hall,  
188, Linthorpe Road.
- Nelson:**  
L. D. S. Hall,  
10, Hibson Road.
- Northampton:**  
L. D. S. Chapel,  
89, St. Michael's Str.
- North Walsham:**  
Enquire:  
32, Norwich Road.
- Nottingham:**  
L. D. S. Hall,  
8, Southwell Road.
- Norwich:**  
L. D. S. Chapel,  
60, Park Lane.
- Nuneaton:**  
Masonic Hall.
- Oldham:**  
L. D. S. Hall,  
Neville Street,
- Plymouth:**  
L. D. S. Hall,  
34, Park Street,  
Tavistock Road.
- Pontllunfraith:**  
Enquire:  
81, Brynteg Street.
- Portsmouth:**  
Pimco Hall,  
Heidelberg Road,  
Southsea.
- Preston, Lancs:**  
L. D. S. Hall,  
7, Lords Walk,  
Off North Road.
- Rawmarsh:**  
L. D. S. Hall,  
Main Street.
- Rochdale:**  
L. D. S. Chapel,  
Lower Sheriff St.
- Sheffield:**  
L. D. S. Chapel,  
Corner of Ellesmere  
and Lyons Roads.
- Shildon:**  
L. D. S. Hall,  
100, Main Street.
- Skelton:**  
Scott Rooms,  
Boosebeck Road,  
Skelton Green.
- South Shields:**  
L. D. S. Chapel,  
98, Fowler Street.
- St. Albans:**  
49, Spencer Street.
- Sunderland:**  
L. D. S. Chapel,  
18, Tunstall Road.
- Tipton - Wolverhampton:**  
L. D. S. Hall,  
Washington Building  
Berry Street.
- Varteg:**  
Memorial Hall.
- West Hartlepool:**  
L. D. S. Chapel,  
7, Osborne Road.
- Wigan:**  
L and Y Station.

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